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Flamenca's confidence and in this way punish Archimbaut for his misdeeds. To this end he succeeds in getting himself installed as clerk of the church, and when Archimbaut and Flamenca come to hear mass, he shows them to their pew. Flamenca is not a little surprised when she hears Guillaume say "Alas!" She is however so closely guarded by her husband that it is impossible for her to speak a word to Guillaume, and one whole week must elapse before she can again come to church and see him. In her endeavors to explain the reason for the 'Alas!' she concludes he is some person seeking to comfort her, and the following Sunday on entering into the church and on being led to her pew by Guillaume, she asks "What troubles you?" A word, a syllable is all they can say at a time; and their conversation continues in that way until at last they come to some understanding. Grouping together the different parts of the conversation, we constitute the following dialogue: *Guillaume*. Ailas! *Flamenca*. Que plans? G. Mor mi. F. De que? G. D'amor. F. Per cui? G. Per vos. F. Qu'en puesc? G. Garir. F. Consi? G. Peir gein. F. Pren li. G. Pres l'ai. F. E cal? G. Iretz. F. Es on? G. Als banz. F. C'ora? G. Jorn bren e gent. F. Plas mi.

With this, compare the last two stanzas of a poem by Peire Rogier, p. 82, Bartsch, *Chrestomathie Provençale*. The coincidence in spirit and in word even, between the *Flamenca* dialogue and Rogier's poem is most striking. There is no positive evidence telling us when Peire Rogier was born or when he died—at least, not so far as I have been able to find out. Diez says that P. R. was born about 1160-80; a bit of a biography we have of the poet would at least point to the conclusion that he must have been a man at least forty years old when he died, for there is internal evidence in his poetry which proves to my entire satisfaction that no younger man could have written it. On the other hand, we are told that *Flamenca* was written during the twelfth century, perhaps the early part of the thirteenth, not later than 1220 according to some, yet according to others, possibly as late as 1250. *Flamenca* may, therefore, have been written during the life-time of Peire Rogier.

Paul Meyer undoubtedly knew this poem but perhaps he had forgotten it when he wrote his introduction to *Flamenca*. Who is the author of *Flamenca*? According to Paul Meyer, one of the numerous troubadours who, during the thirteenth century, wandered about under the name of *Bernard*. And why? Oh! because the author of *Flamenca*, after eulogizing the character of his hero, *Guillaume de Nevers*, gets angry with him because he loves *Bernardet* not enough. It is true, to hold off a storm of criticism arising from such assumption, P. Meyer adds that his hypothesis is based on such uncertain ground that it would be useless either to attack it or cling to it.

Is there not at least as much, perhaps more reason to surmise that Peire Rogier and the author of *Flamenca* look very much alike?

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A CORRECTION.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—Among the quotations relative to the misplacement of *only* printed in MOD. LANG. NOTES, for March, 1895, there is the following misquotation: "'... the diffidence which becomes a judge who has only heard but one side.' Macaulay, *Bertrand Barère*."

The presence of the *but* in this passage leads me to compare the supposed quotation, as cited in MOD. LANG. NOTES, with the text of Macaulay's essay as printed in an edition of his miscellaneous works at hand. In the essay on "*Barère's Memoirs*," as there printed, the passage appears in this form:

"... the diffidence which becomes a judge who has heard only one side."—"Critical and Miscellaneous Essays by T. Babington Macaulay, New and Revised Edition" (D. Appleton and Company, New York, 1879), vol. v., p. 151.

Accepting this text as probably correct, we see that the *but* in the citation is intrusive and that *only* is misplaced. It is this second error that I am especially anxious to point out and correct; for the corrupt passage was ranged by me with quotations illustrative of the fact that a certain collocation of *only* often censured by critics, as involving a misplacement, is so

cited but is citable on the other side. The quotation, as first copied by me, is not at hand, and the memorandum at present accessible does not show the edition of Macaulay's writings from which it was taken. As to the intrusive *but*, it is not in the manuscript from which the typewritten copy was made for the press. I do not know positively whether or not it was in that typewritten copy, because the typewritten copy is not now in my possession.

R. O. WILLIAMS.

New York.

BOOKS PRINTED IN ICELAND.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—I desire to call your attention to the very remarkable catalogue just issued by the Skandinavisk Antiquariat, in Copenhagen, of a collection of books printed in Iceland from 1584 to 1844. The catalogue contains, chronologically arranged under the different places of publication, no less than one hundred and sixty-eight titles, or more than one quarter of the whole number comprised within the same period as contained in Lidderdale's *Catalogue of the Books printed in Iceland from A. D. 1578 to 1880 in the Library of the British Museum* (1885), and in the three supplements to it compiled by Professor Willard Fiske (1886-90). The terminal dates of the present catalogue are those of the first Icelandic Bible, a copy of which is offered in this collection, and the year of the removal of the then only existing press in Iceland from Viðey to Reykjavik, a *terminus ad quem* used and justified by Professor Fiske in his bibliography. The collection includes not only Bishop Guðbrand's Bible of 1584, but Bishop Thorlák's of 1644, and Bishop Stein's of 1728. It contains, besides, to cite a few titles almost at random, the rare *Paradisar Likell* of 1686, the *Jónsbók* of 1707, the *Víjsna-Book* of 1748, and superb black-letter editions of the Sagas like the *Skálholt Olaf Saga Tryggvasonar* and the *Landnámabók* of 1688, and the *Hólar Fornmanna Sögur* and *Marg-Frooder Sögu-pættir* of 1756. Such an opportunity as is here presented to libraries and individual collectors can not, from the very nature of the case, frequently occur. Most of the books listed do not often come upon the market and some of

them not at all; and it is safe to assert that such a collection as this has never before been offered for sale. The Catalogue may be had gratis by writing to the Skandinavisk Antiquariat, 49 Gothersgade, Copenhagen.

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DIES GESCHLECHT.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—It seems to me that another interpretation is to be placed upon the phrase, *Dies Geschlecht*, than that given in the review of Carruth's *Wallenstein*, (March 1895, p. 85), where it is said to mean " 'this race (of ours),' i. e. mankind in general." It is a familiar biblical expression, applied (Hebrews iii, 10) to the children of Israel: "Darum ich entrüstet ward über dies Geschlecht," and would seem rather to mean 'a perverse group or class.' In the passage commented on (*Wall. Tod*, i, 7) 'this class' has reference to intriguing courtiers; in another passage in the same play, (v, 4):

Dies Geschlecht

Kann sich nicht anders freuen als bei Tisch

the term refers to men of the stamp of Illo and Terzky, 'men of this sort.'

JAMES T. HATFIELD.

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BRIEF MENTION.

The latest *Kort Udsigt over det Philologisk-Historiske Samfunds Virksomhed, October, 1891-October, 1894*, is of special interest as marking the fortieth anniversary of this flourishing Danish society. The pamphlet, which is much larger than usual, includes, in addition to the titles of all papers presented during the last three years, and abstracts of some of them, the title page and table of contents for 1883-1894, forming the second volume of proceedings. In the short preface, a general account is given of the progress of the society during the period under consideration, from which it appears that the R. K. Rask's *Legat* has now reached the desired amount of 2000 kr. A description is given of the *Studies* published by the society, one of which, *Chaucers Liv og Digtning*, was reviewed in this journal. (Vol. viii, p. 158.)